THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Doing is the great thing; for if, resolutely, people do what is right, in time they will come to like doing it."—RUSKIN.

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EVIDENCE OF THE TRUTH OF "MORMONISM."

A NOTED lecturer in an address on "Mormonism," delivered recently before a large audience, said: "What evidence have we that Joseph Smith saw God and Christ and conversed with them in a vision? None whatever. Joseph Smith said so, and the 'Mormons' think that ought to be sufficient.

No, the "Mormons" do not think anything of the kind; neither did Joseph Smith. If he had not been able to adduce any stronger evidence to prove that he had had a vision than his own mere "say so," he would have made himself ridiculous in the eyes of every intelligent person. How could he expect to build a permanent religious organization with such flimsy material? Fanatics might have been satisfied with such evidence but sensible persons never. Joseph Smith never asked any man to rely solely upon his statement as sufficient evidence that he had seen the Father and Son in a vision. He declared to all the world that if any man desired to know if his statements were true, he could get a testimony from God, provided he prayed to Him in faith and sincerity and in the name of His Son Jesus Christ. There are tens of thousands of people living at the present time who have received such a testimony.

I propose in this paper to place before my readers evidence which I consider quite sufficient to establish the divinity of Joseph Smith's mission. The vision to which I have referred has been termed by unbelievers "a silly dream," "an hallucination," "a fairy tale," "the imaginings of an unfortunate fellow while in an epileptic fit," etc. I am not going to stop to argue over any of these terms; it is results that I am after. To illustrate what I mean:

I remember reading some years ago about the man who invented the sewing machine. His invention was almost completed; the machine was built, every part was in its place ready for action, but somehow or other the machine would not run. The inventor exhausted all his ingenuity in trying to get the machine to perform its work, but all his efforts were useless and at last he gave up in despair. One night as he lay upon his bed he had a dream. He thought he saw two armies arrayed against each other in battle. The soldiers were fighting with battle-axes, and he was somewhat surprised to see that each axe had a hole in the sharpened side of the blade. His dream made such an impression upon him that he awoke, and almost immediately the difficulty connected with the sewing machine was solved. He learned from that dream that he had the hole in the wrong end of the needle. So he made another needle, put a hole in the point of it, placed it in the machine, and his delight can be imagined when the machine commenced to run. Sceptics may make light of this dream; they may pronounce it "a fairy tale" or any other kind of a tale they like, but how are they going to get round the results? What are they going to do with the sewing machine? The inventor declared that the perfected, running machines were the result of a dream. The inventor ought to know, for he was the person that had the dream, and while scoffers may mock at his dream, there is one thing they cannot do—they cannot make fun of his sewing machines.

Now, it is just the same with Joseph Smith and "Mormonism." The foundation of this remarkable religious organization, which has commanded the respectful attention of nations and governments, rests upon Joseph Smith's first vision, in which he beheld the Father and the Son. This great revelation is the rock upon which the Church of Jesus Christ of Latter-day Saints is built. So when we are asked what evidence we have to show that Joseph Smith had such a vision, all we have to do is to point to the Church which he founded—that is evidence enough. Sceptics and jealous priests may make all manner of fun of Joseph Smith's vision; they may label it with whatever contemptuous names they like; but they cannot make fun of the Church which he established, and which has been described by thoughtful men as the most perfect ecclesiastical organization on earth.

It was the declaration made by Zacharias that an angel had visited him in the temple and had promised him a son who would go before the face of the Lord to prepare His way, that attracted many people to the prophet of the wilderness. The announcement that the heavens had been opened in these latter days; that God the Father and Jesus Christ His Son had revealed themselves to the son of a humble farmer, was the magnet that first attracted people to what the world has since styled "Mormonism."

Let us examine some of the results of this proclamation made by the latter-day prophet. It had the effect of drawing to him a

large following of true, earnest, devout, intelligent, God-fearing men and women, people who loved truth and who were hungering and thirsting after righteousness. In the year 1838 there were twelve thousand Latter-day Saints comfortably settled in the State of Missouri. Flourishing settlements had been founded; good order, sobriety and industry prevailed, and peace and prosperity were everywhere manifest. The saints verily believed they had at last found a permanent resting place, where they could dwell in peace and worship God according to the dictates of their conscience. We can imagine their surprise and disappointment when told by their prophetic leader that Missouri was not long to be their home; that the Lord had revealed to him that their enemies would soon be upon them again; that they would be driven from their habitations, that many of them would be put to death, and that their property would be confiscated.

It was on Saturday, the 6th day of August, 1842, when Joseph Smith stood up at Montrose, Lee County, Iowa, and prophesied "that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize; others would be put to death by persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements and building cities, and see the saints become a mighty people in the midst of the Rocky Mountains." (Whitney's "History of Utah," Vol. 1, p. 195-6.) Joseph Smith declared that all this was made known to him by revelations from God. Scoffers, however, continue to assert that his revelations were "idle dreams," "fairy tales," "the follies and fancies of an epileptic"; but no matter what names they give them, they came to pass just as the prophet declared they would. The prophecy made by Joseph Smith concerning the driving of the saints from Missouri and their settlement in the Rocky Mountains has been fulfilled to the very letter. "The Missouri Persecutions" form one of the darkest pages in American history. Let sceptics make light of the prophecy as much as they please; but what explanation can they give for its fulfillment?

When Brigham Young and the "Mormon" pioneers arrived in Salt Lake Valley it was a dreary, barren waste. So desolate, uninviting, forbidding was the place that some of the company said to their leader, "We will willingly go with you another thousand miles rather than settle down in this God-forsaken spot." There was no man outside the ranks of the "Mormons" who had the least faith in the redemption of "The Great American Desert." It was verily believed that the "Mormons" would dig their graves in Utah and that "Mormonism" would be buried with them there. But what did Brigham Young say? He stood up before the people and declared: "This is the place that the Lord has shown me in vision; here we will build a city and there will stand the temple of our God!" And as Brigham Young spoke so it has come to pass.

There stands the "City of the Saints," by the side of the world-famed inland sea; there stands the great "Mormon" Temple, in the erection of which forty years were spent and almost four million dollars of money; there is the great State of Utah, covering an area of eighty-two thousand square miles, and shining in the galaxy of states like a star of the first magnitude; there are tens of thousands of happy homes, in which is heard continually thanksgiving and the voice of melody; there are thousands of fruitful farms and orchards, an abundance of gold and silver, cattle grazing on the hills and sheep bleating in the meadows; there are schools and colleges, in which the youth are trained for the great mission of life. Look, ye scoffers, at that great commonwealth, see the Zion of our God flourishing in the top of the mountains; see the multitude of people gathered from the nations of the earth, dwelling in peace and happiness in their own homes, and when ye look upon all these things remember they are the result of Joseph Smith's revelations and Brigham Young's vision. Make light of these sacred things as much as you please, there is one thing you cannot do—you cannot get away from the results of them. You ask for evidence of the truth of Joseph Smith's statement that he beheld the Father and the Son in a vision. We point you to "Mormonism," to the great and marvelous work that has been accomplished by those who have believed in the Prophet Joseph Smith. That revelation marked the beginning of this work, a work which has astonished the nations, and which grows and flourishes as the years roll by. This is our evidence; it is enough.—W. A. M.

THE POWER OF TRUTH.

My Dear Brothers and Sisters,

Having read with interest the many articles that have appeared in the Star from time to time, and the many testimonies that have been borne to the divinity of the work in which the elders are engaged, I feel it my duty, and also take great pleasure in bearing my testimony to the world, as I feel it within my own heart. I feel thankful that I live in this day and age of the world when the only true gospel is upon the earth for the last time, the same gospel that was taught by our Lord and Savior Jesus Christ.

About twelve months ago I was an active worker in one of the nonconformist churches of Bradford, and was doing my best for the extension of God's kingdom according to the light and knowledge I had received. It was not until I met some of the "Mormon" elders, in the year 1906, and entered into conversation with them, that I found out that I was not teaching the true gospel of Christ. My first conversation took place at the home of my relatives in Lancaster, where I, along with my sister, was staying for our holidays. There I met Elders Rees and Rynearson, with whom I entered into conversation. We compared many of the

principles I was teaching with the doctrines taught by them, and although I failed to understand the gospel as they tried to explain it unto me, yet I felt from that time there was something lacking, that they had something which I did not possess.

I began to ponder over in my heart the principles that had been explained to me. I promised the elders that when I returned home I would make it a matter of prayer, for I had such a feeling of unrest that I could not forget what I had heard. The words the missionaries had spoken to me sank deep into my heart, for never before had I heard such a glorious account of the gospel.

After I returned to my own place of worship I could take no interest in what I was teaching, for the warning I had received still rang in my ears; and not only did I feel convicted myself, but I felt I was leading others into a way that I knew not. From that time I never took the same interest in my Sunday School work. I felt I was teaching against my own heart and conscience. I prayed earnestly that my Father in heaven would grant unto me wisdom and knowledge that I might understand the things pertaining to His kingdom. I began to investigate the gospel with a prayerful heart, and with sincere prayers for the Divine Spirit, for we have been told that the things of God are understood only by the Spirit of God. I attended the cottage meetings that were held in the neighborhood of my home, and never in all my life before did I enjoy such a good spirit as I did at those meetings. I realized with every fibre of my being that it is indeed the true work of the Lord in which the saints are engaged, and I resolved with my whole heart to become one with them, even though it cost me my life; for let me say right here, that my people were very bitter and strictly forbade me attending the meetings. Although I felt loth to disobey my dear parents, yet I knew it was the work of the Lord, and I determined at all costs to obey the voice of the Lord, for "what shall it profit a man if he gain the whole world and lose his own soul." I knew the Lord had revealed it unto me and I could not deny the truth. The Lord had, indeed, answered my prayers, and I felt that I would be condemned if I refused to obey the dictates of my own heart and conscience. More than that, I knew that my Heavenly Father would hold me responsible if I went against the truth after I had heard it, and although my people tried to persuade me to give it up or otherwise sacrifice my home and all that was near and dear to me, yet my convictions were so strong that I knew if I gave up the gospel I would never have the privilege of gaining the celestial glory of God. By the help of God I sacrificed my home and all its associations on the 17th of November, 1907, and let me say it was no little sacrifice, for it had always been a home of peace and love. I ever pray that God may bless my dear people, that they, too, may receive the gospel. I was baptized into the Church on December 14th, 1907, and found to my soul's satisfaction that "Mormonism" is what it

claims to be, the pure gospel of Christ. From that day the Lord blessed me exceedingly, and I wish to bear my humble testimony, that I know that Jesus is the Christ and that Joseph Smith was indeed a true prophet of God. I pray that the work of the Lord may prosper and grow until it shall cover the whole earth.

Your sister in the true faith,

ROSE MAY HUN.

MINUTES OF THE GRIMSBY CONFERENCE

THE Grimsby semi-annual conference was held in Kingston Square Lecture Hall, Hull, September 20th, 1908. President Charles W. Penrose, of the European mission, President William E. Stoddard, Elder David Hendry of the Nottingham conference, and fifteen traveling elders were in attendance.

The morning services commenced at 10:30. After the usual opening exercises and the administration of the sacrament, President Stoddard gave a short address of welcome to all present. The labor and statistical report of the conference for the past five months was read and accepted. The general and local authorities were presented and unanimously sustained.

Elder R. M. Fairbourn expressed joy at being present. He bore a convincing testimony to the truthfulness of the gospel.

Elder R. J. Parker reported his labors as being enjoyable. He spoke a few moments upon the restoration of the gospel, and bore testimony that Joseph Smith was a prophet of God.

President Penrose was pleased to meet with saints and investigators. He showed that baptism had not been taught for hundreds of years the same as Christ and His apostles taught it. He showed the authority to baptize had been departed from, and it was necessary to restore it again. Authority is conferred by revelation from God. He dwelt upon the first principles of the gospel, that people should have true faith in Christ, manifested by obedience to His commandments; showed that in repenting one must turn from sin and accept that which is true; explained the need of baptism and just what it does for repentant believers; also how the Holy Ghost is given, and what it does for the people who receive it. The accepting of the first principles of the gospel is but the beginning of the great plan of salvation.

Afternoon session commenced at 2:30. Elder William G. Clark expressed joy at meeting again in conference. He said he was glad to report his labors as satisfactory.

Elder A. H. Lowe felt his incapability to reach some people who were honest in heart, and said it was his desire to spread the truth among the people. He explained how people were divided in their ideas of God and the mission of Jesus Christ. Spoke upon the personality of God, of Christ's atonement and other gospel principles.

Elder A. T. Rose expressed his desire to present the gospel in plain-

ness to the people. Said that the reason elders and saints say they know the gospel to be true is that such testimonies will stand as a witness unto all people.

After the hymn, "We thank Thee, O God, for a Prophet," was sung, President Penrose said we sang that song from the heart because we were thankful for a prophet. He said that God had picked out a common boy out of common people so that common people would receive him. He stated that the prophet was chosen of God to come to earth to perform just such a work. Showed that the truths which the prophet brought forth are in accord with the science of to-day. If we do not believe in Joseph Smith as a prophet we do not believe in the gospel. He who believes in that prophet must believe in Jesus Christ from whom he received the gospel. He showed how the opposite power had tried to overcome this work, and how it was trying to-day, but this work is God's and not man's, and shall remain until it fulfils its destiny. He bore his testimony that He knew that God had set His hand to bring forth the truth, and that Joseph Smith was a prophet of God.

Evening services commenced at 6:30. Elder F. T. Bennett said that it is not belief alone that saves us, but that which we do. After obeying true principles and ordinances it is our duty to prove faithful. The gospel of Christ is a gospel of action and not a mere belief.

A sacred trio was rendered by Elders A. T. Rose, A. W. Hull and Mr. Harold Ashworth.

President Penrose read from the Doctrine and Covenants about the existence of man before he came here and what is required of him here and hereafter. The spiritual part of man was in the beginning with God. The scripture says man is the offspring of God, and scriptures are those things which are given by revelation. Revelation is as necessary to-day as it ever was. Christ was the first-born in the spirit and the only begotten in the flesh. Man takes his intelligence with him when he leaves this earth. Christ gained His glory and position by obeying and proving faithful to all things; man will gain his in the same manner. God gives to man those things that are good because men are God's children. Mankind have departed from God's plan and as a result darkness is upon the earth, so to-day God is calling His people out of darkness into light. We believe in all that is true and nothing that is untrue. People must give up false doctrines and traditions and accept the gospel of Jesus Christ.

President Stoddard hoped we all would receive more truth and light. He bore his testimony that he knew that more truth and light had come into the world.

On Saturday afternoon a Priesthood meeting was held in Forester's Hall. After the reports and remarks of the elders, President Penrose gave many valuable instructions.

CHARLES T. JONES, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 24, 1908.

COLLAPSE OF THE "FIFTY-FOUR GIRLS" CANARD.

"THE tempest in a tea-pot" at Boston, which was brewed by Liverpool parties, one of whom we are informed is a religious minister, and that reached its height in the detention of a number of emigrants at that port, seems to have subsided and spent its fury. The two young ladies who were falsely accused of having "run away from home," also of being "stolen by Mormon elders," have passed on their journey to the West, and so have most of the persons who were held up for critical examination. It appears that the story about "fifty-four girls" having been "lured" by the Mormons and debarred from entrance into the United States, dwindled down to fourteen persons, of whom only four could be counted as young women, and they have been permitted to pass on their journey because there was nothing to legally hinder their progress.

After close investigation, it was found that there was no reason for the notion that the "Mormon" Church, or the "Mormon" elders, had furnished money for emigration to either of the passengers, also that the persons finally deported are not "young girls" as alleged, but a German family, consisting of a man, his wife, and six children, objected to on account of disabilities under the emigration laws, such as frequently occur among ordinary companies of emigrants, and which have nothing to do with "Mormon" affairs.

It is gratifying that the rank falsehood resorted to by a relative of the two young ladies, whose names have been bandied about in the American and English newspapers, has failed of its purpose, as falsehood ultimately will in every instance, although it may triumph for a time. On the other hand, it is not gratifying to witness the silence of the press as to the collapse of the sensation of which they made so much and about which they now have nothing to say. The "fifty-four" originally named as being debarred, turned out to be fourteen. Mutiplying the figure representing ten by five, the veracious reporter made out his "fifty-four," and as there were four young women in the fourteen, he put the word girls to his multiplied figures and that is how the story

started. What a pity it is that the papers which published the falsehood have not the grace and the fairness to publish the facts and thus undo, as far as they can, the wrong they have done to a people whom it has been the fashion to malign, and who rarely find opportunity to speak in their own defense through the columns that publish the attacks of their malignant enemies!

The Liverpool papers had representatives to meet the *Republic* on its return, fully expecting to see some of the "fifty-four girls" who, it was stated, had been deported, and when none appeared, not even a solitary "Mormon," male or female, they went away with a look of blank disappointment. They also met the *Cymric*, which reached Liverpool September 21st, and still no deported "girls" were in sight. One young woman, with the family already mentioned, was returned, but not for the reason which the papers had assigned, and no mention was made of their arrival, but the press here announced that the two Liverpool girls (about whom so much falsehood had been published coming from interested, but untruthful sources), had been permitted to pass on their way after their case had been duly inquired into by the immigration officials at Washington and Boston.

The real purpose of the searching investigation that was had over the company which arrived in Boston August 23rd, was to discover whether, as alleged, the "Mormon" Church had paid the passages, or assisted financially, in the emigration of "converts." This was prompted by individuals of the class that scarcely ever mind their own business, but are continually prying into other people's affairs. They must feel deep chagrin at the result. After all the questioning, cross-questioning, insulting remarks, rude detention, and the indignities to which many of the emigrants were subjected, there was not a solitary scrap of evidence adduced that the Church had advanced a penny for "assisted immigration." It takes time, usually, to bring out the truth after falsehood has had its innings, but facts are stronger than fiction, and Dame Rumor has to hide her head and slink away when shining Truth is permitted to come forth and fairly meet her foes.

The reverend defamers of the "Mormon" Church are as dumb as are the newspapers over the utter collapse of the latest anti-"Mormon" canard which they have been so active in setting afloat. Common fairness would suggest that after discovering their blunder, they would have sufficient Christian grace to acknowledge their error, and thus show that they possess something of honor, if not of magnanimity. But who has heard even a whisper from them that they were mistaken in repeating the gossip of sensational reporters, by which they became "tale-bearers among the people"? There are public journals, however, which have been just enough to give some space for replies to the scandalous assertions of clerical and other defamers, showing that by comparison the press is fairer than the pulpit.

For such favors as we have received from Liverpool, Bradford, London and several other influential papers, we return sincere thanks, with the hope and belief that the day is not far distant when the press of Great Britain will be willing to give us a fair field against those who are permitted to pelt us with their misrepresentations and personal defamations. The courtesies that *are* extended to us in this matter resemble a sandwich. Our answer comes between two attacks, but we have the consolation that it is regarded as the meat between the slices of stale bread. Our friends should take notice of the subsidence of the storm that was raised, and learn how much value is to be put upon anti-"Mormon" newspaper sensations.

C. W. P.

TO CONFERENCE PRESIDENTS AND CLERKS.

SOME time ago we called the attention of conference presidents and clerks to the condition of branch and conference records, and requested them to make a special business of getting those records into proper condition, going over the branch records carefully, correcting errors, getting the genealogies of members as correctly as possible, tracing out the whereabouts of members whose names still stood enrolled but who could not be found, and discovering whether they had died, emigrated, been cut off, or were lost; then comparing these with the conference record so that the latter would contain a correct account of the present status of membership. We also requested that at conference times the branch records should be brought in and compared with the conference records, so that there would be a regular and systematic overhauling of these books.

Some of the conference presidents and clerks have paid heed to the former part of these instructions, but none of them, so far as we are aware, have paid the slightest attention to the latter portion of them. This is very regrettable. We would gently hint to our brethren that what we say in these pages by way of instruction is not mere talk to fill up space, but intended for practical use. We now desire to emphasize all we have said on this subject on former occasions, and to add that it is the duty of the brethren herein mentioned to get the record books of all the branches of each conference, and the conference records, in such a condition that they will give a complete representation of the membership, the officers in the priesthood, and all the particulars required in the forms of those books. Brethren, will you pay attention to this important matter? Will you do it now? Before the year closes, please get the records in proper shape. Can you understand this? Or will it be necessary to send you each a personal reminder?

C. W. P.

TESTIMONY OF A LAMANITE.

An incident quite out of the usual order, and to which many Latter-day Saints will attach significance, occurred recently at a street meeting which four elders held in Montgomery, Ind. They were Lyman M. Overson, Chas. Clark, Nathaniel Crawford and Frederick Strange. An account of the occurrence has been furnished by the first named. The elders were making preparations to hold a street meeting, when they met a young Indian, who said he was the son of an Apache chief who used to live in Arizona, and that he was there on a mission for his tribe, gathering hidden treasures. He told the elders that he had succeeded in finding $8,000 worth, and that it was being reserved to help build the Temple in Missouri. The young Lamanite is well educated, and a fine singer. He can read and write Latin, French, German, Greek, Spanish, English and Indian. During their street meeting the elders called upon him to speak, and Elder Overson gives the following synopsis of his address:

Gentlemen, I am not an elder in the Church of Jesus Christ, only a loyal member, but I want to tell you people what the Book of Mormon and "Mormonism" have done for me. About six years ago about this time of year, as I came up to my father's tent, I saw two strange white men, like these elders you see here to-night. I said to my father, who was the chief, "What do those men want?" He said: "They have come worshiping the Great Spirit and they say they have a history of our forefathers." Then I said, "'Tis a lie." My father told me not to be too hasty, but to give them a hearing, which I did, and they proved it. Now, gentlemen, before that time I was the wildest and fiercest of all my tribe, the quickest with my knife, and a drunkard and a gambler. Since I was baptized into the "Mormon" Church I have never used my knife, or hatchet, nor drank any kind of liquor, used any kind of tobacco or profaned the name of God. Gentlemen, this is what the "Mormons" have done for me. I took six scalps after you Americans civilized and educated me, but never one since I joined the "Mormons." You are continually howling about the Mountain Meadow massacre. My father was a young man at that time. Gentlemen, the Indians killed those people. Those people killed a squaw and her buck for stealing a little cloth and inflicted many other wrongs upon us; and we, the Indians, wanted revenge and we got it. Let me tell you, gentlemen, my tribe is the meanest and fiercest of all the Indian tribes in the United States, and the "Mormon" people coming there has saved many a white man's scalp. Now I want to bear my testimony that the Book of Mormon is a history of my people's fathers and I know it. I believe in the Great Spirit, God, and His Son Jesus Christ. I know Joseph Smith was inspired and chosen of God to bring forth the Book of Mormon for the saving of our people. Now I don't wish to keep you longer, but remember the testimony of Nixy the Apache.

The Lamanites are beginning to come to an understanding of the things taught and recorded in the Book of Mormon, a fact which is a harbinger of great and glorious developments, soon to follow, upon the American continent.—*Liahona The Elders' Journal*, September 5th, 1908.

BLESSINGS THROUGH RECEIVING A SERVANT OF THE LORD.

My Dear Brethren and Sisters:

I think it my humble duty to bear my testimony and give praise to God and thank Him most heartily for my restoration to health. About twelve months ago I was taken ill, and had to keep to my bed. I got worse and worse, until I thought that each day would be my last upon this earth. I prayed to God, but did not seem to get any answer or real benefit from it until at last one day a stranger called and left a tract at the house where I lived with my son-in-law and my daughter, who have since become members of the Church of Jesus Christ of Latter-day Saints, which Church the stranger, who proved to be Elder Neil S. Forsyth, was representing. They did not take very kindly to him at first, but after hearing him talk of the gospel, and reading the books that he left, they began to get interested, and about the third time he called, my daughter asked him to come in, and in a few days asked asked him to come upstairs and see me. I was then just as ill as I could possibly be. The doctor had told my daughter that I should never get well. The elder came up and talked with me. He asked me if I believed in prayer, and I told him that I did. He said that he would pray for me, which he did, and God must have answered his prayer, for the change that came over me was nothing short of a miracle. In a week I was up and about. In a short time I applied for baptism, and on the 21st day of June, 1908, I, with my daughter and son-in-law, were baptized for the remission of our sins. I could scarcely walk up and down stairs before, but since I have joined the true Church of Jesus Christ, which I know it to be, I can get about better than I have done for years, and I am seventy-four years of age. I thank God for sending His servant, Elder Neil S. Forsyth, to us, for I know that he is a true and faithful servant of the Lord, and I hope and trust that the Lord will guide and keep me in that straight and narrow path that leads to the celestial kingdom.

I am, sincerely your sister in the gospel,

7, The Sling, Cinderbank, Netherton, September 8th, 1908. Mary Ann Round.

TESTIMONY OF A NON-"MORMON."

A short time ago we received the following letter from Mr. Henry Macartney, of 57 Grosvenor Street, Radcliffe. The gentleman is not a member of the "Mormon" Church, but resided for fourteen months in Utah, and speaks of the Latter-day Saints as he found them. Since writing his communication Mr. Macartney has returned to Utah, where he intends locating permanently:

"I notice lately that the papers, both local and otherwise, are

very energetic in 'exposing Mormonism.' Why this antagonism and false reports on a law-abiding people? I could not believe that the papers would have been so unjust if I had not read them. If people would only try and learn for themselves and not listen to the scurrilous trash in the papers, they would soon be convinced. I may say I read the reports in the *Manchester Chronicle*, and at once came to the conclusion that Mr. Sinclair had never been in Salt Lake City. I wrote a lengthy letter to the *Chronicle*, pointing out the mistakes their correspondent had made. I gave a vivid description of the country, Salt Lake City in particular, and the 'Mormon' people as I found them in my travels in that country, the many kindnesses extended to me, though a non-'Mormon,' whilst I was in their midst, of the courtesies and civility on every hand, and of the beautiful buildings, etc.; in fact, a general outline of the 'Mormon' people as I found them. I begged of the *Chronicle* to publish my letter in fairness to the Latter-day Saints and their beloved Zion, as it contained a true and accurate account, taken on the spot. I may say that the 'Mormons' will have some one to stand by them wherever I am, in England or abroad, if I hear anyone speaking falsely against them. I made so many friends in Utah that it pains me when I read such stories against the people as a body. I have a report by me in reply to the *Chronicle*. I am pleased your people have taken the matter up. I did not get my letter published, but I feel satisfied I am going to get a bit of my own back. There will be a meeting next Sunday, when I shall be able to speak again to the people in our district concerning Utah and its people, so if you could send along a few vicars and parsons from Liverpool I would feel it a pleasure to speak to them. I hope shortly to be in Utah, and I know I shall not be subjected to 'thrilling experiences,' hairbreath escapes, etc., whilst I am there. I must now conclude, and my belief is that good will come out of this opposition and slander, and people will pause to think and search for themselves. It has made me think a lot and I have felt good after hearing the elders speak."

FROM THE MISSION FIELD.

District Meetings at Barnsley.—There was a successful meeting of the Barnsley and Birdwell Sunday Schools (Sheffield conference), held at the Arcade Building, Barnsley, Sunday, September 13th last, at 2 p.m. Many valuable instructions were given for the benefit of the children, and also the parents, in the teaching and training of their children in the work of the Lord while young. At 6:30 a successful meeting of the Higham branch was held, there being about eighty-five saints and strangers present, including President Josiah Eardley and six traveling elders. Able discourses, and strong testimonies concerning the great latter-day work were

given by President Josiah Eardley, Elders Thomas Hancock and T. Edgar Beard. A very profitable time was spent in both sessions, and the spirit of the Lord was manifest in the meetings.

Baptisms.—Elder Frank A. Hill, writing from Cornwall, says: "We have the pleasure of informing you that a baptismal service was held at Falmouth last Saturday, September 12th, when one member was added to the Church; also, on September 14th another person received the ordinance of baptism, which took place in the sea, Elder A. Hender officiating. This part of the Bristol conference is in a favorable condition. Many homes have been opened to the elders, but we have no branches in this vicinity, and do not have the pleasure of meeting together often. We are enjoying our labors, and the outlook for the future is good."

A baptismal service was held at the Nelson Baths on the 20th inst. After a short discourse by Elder J. A. Smith, one member was baptized by Elder L. Garrick.

A largely attended baptismal service was held in George Street Public Baths, Hull, on Sunday morning. An interesting address was made by President W. E. Stoddard, after which seven converts received the ordinance of baptism at the hands of Elders R. H. Smith and J. L. Shepherd. Confirmations took place after baptism. Three of the members belong to Gainsboro, one to York, the other three to Hull, all of the Grimsby conference.

On the 19th inst. a baptismal service was held at the Corporation Baths, Carlisle, when another convert to the faith of the Latter-day Saints was baptized by Elder L. S. Mecham.

A baptismal service was held at the Sneinton Baths, Nottingham, Saturday evening, September 19th. Spirited addresses were delivered by Elder Lafayette Orme and President J. B. Merrill, after which four persons were baptized by Elder Edward Lublin. There were many strangers and investigators present.

Successful Socials.—The saints and friends of the Manchester branch tendered Elder Helaman Webster a farewell social on Thursday evening, the 10th inst. A well rendered program was much enjoyed, after which refreshments were served. Elder Webster was made the recipient of a fitting present from the branch.

A very successful social was held in the Temperance Hall, High Street, Hanley, on the evening of the 8th inst., in honor of Elders James Criddle and Donald Priestley, who were honorably released and sailed for their homes in Zion on the 12th inst., also in honor of a number of the saints who emigrated at the same time. A good program was rendered. Presents were presented as tokens of remembrance. About eighty saints and friends were present, and all had a pleasant time.

In Keighley Assembly Rooms, September 9th, a successful farewell social was tendered Elder H. K. Bytheway, who was honor-

ably released and returned home on the 12th inst. The hall was filled with saints and friends. An appropriate program was rendered, after which social enjoyment was indulged in. Elder Bytheway leaves many friends in Keighley and Batley, who showed their love and esteem by presenting him with thirty beautiful presents.

A very successful social was held at Watford, on Wednesday last, September 9th, at the home of Brother Arthur Norton, President of the Watford branch. There were present about thirty saints and friends, and a very fine program was rendered. During the interval a presentation of an eiderdown quilt was made to Elder Hyrum R. Kirkham, who has been laboring in the branch for the past seventeen months and has just been transferred to the Stratford branch.

On the evening of the 19th inst. Brother and Sister Wiseman entertained saints and friends in a sociable, which was held in the Lower Temperance Hall, Oldham. An excellent program and refreshments were provided. The proceeds were handed over to the treasurer of the building fund.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXII.—PRE-EXISTENCE.

Text: And they who keep their first estate shall be added upon.—P. of G. P., Abraham 3: 26.

I. Meaning of the Term.

1. State of existence prior to mortal birth.

2. Sometimes spoken of as man's "first estate" in contrast to the period of mortal probation, which is called the "second estate" (P. of G. P., Abraham 3: 26; Jude 6). Known also as the stage of "primeval childhood."

II. Pre-existence of the Savior; declared in scripture.

1. Prior to His earthly birth. (a) See Isaiah 43: 11-15; 48: 16-17; 49: 26; Exodus 3: 14; 6: 3, and compare John 8: 58. (b) See P. of G. P., Moses 1: 6; 2: 1; 4: 2; 5: 7-9, 57; 6: 51, 58, 61; 7: 47, 53, 59, 60. (c) Among Book of Mormon scriptures, see I. Nephi 17: 30; 19: 10; 20: 17; 21: 26; II. Nephi 6: 18; Mosiah 3: 5; 4: 2; 13: 34, 35; 15: 1; Helaman 14: 12; III. Nephi 1: 13; Ether 3: 6-20.

2. By Christ Himself, and by His apostles in the time of the Primitive Church. (a) Among Bible scriptures see John 3: 13; 6: 33, 38, 51; 16: 28-30; 8: 58; 17: 5; also 1: 1-4, 14; and I. Peter 1: 19, 20; II. Timothy 1: 9, 10; Rev. 13: 8. (b) Among Book of Mormon scriptures see III. Nephi 9: 15-22; 11: 10, 11; compare 15: 2-8.

3. In the present dispensation (Doc. and Cov. 14: 9; 19: 1, 2; 35: 1, 2; 38: 1-5; 39: 1-3; 76: 13, 14, 19-24; 93: 1-11).

III. Pre-existence of the Spirits of Mankind.

1. Note that the number of Israelites was known before the earthly existence of the nation (Deut. 32: 7, 8).
2. The remarkable revelation to Abraham (P. of G. P., Abraham 3: 22, 23, 26).
3. Pre-existence understood by the apostles of old (John 9: 1-3).
4. Declared in modern revelation (Doc. and Cov. 93: 21, 23, 29, 38).
5. Additional scriptures (Eccles. 12: 7; Hebrews 12: 9; compare Numbers 16: 22; 27: 16).

IV. Pre-existent Spirits Fore-ordained to Earthly Ministry.

1. Christ's fore-ordination (I. Peter 1: 24).
2. Other fore-ordinations (references III. 2, given above; see particularly B. of M., Alma 13: 3; and Romans 8: 29, 30; compare 11: 2).
3. Fore-ordination does not imply compulsion. (a) Man's free agency is inviolable. (b) God's fore-knowledge (Romans 11: 2; Acts 15: 18; Jude 4) is not the determining cause of individual destiny.

V. Spiritual Creations Other than the Spirits of Mankind.

1. Read the account of creation in Genesis 1; compare 2: 1-7).
2. Compare with the foregoing the fuller account given in Pearl of Great Price (Moses 3, particularly verses 5, 7, 9).
3. Note the word of modern revelation (Doc. and Cov. 29: 30-32).

General reference: "The Articles of Faith," pp. 195-199.

DIED.

ORTON.—At Hucknall (Nottingham Conference), Alice M., the beloved daughter of Brother and Sister Joseph Orton, aged 3 years.

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